

# INTEGRITY

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## EDITORIAL



PEACE AND WAR is an extremely difficult subject to tackle. The problems which modern war has brought are so involved that even theologians seem to concur with the man in the street in leaving them unresolved. The pacifists seem to be the only ones who have had the courage to examine the problems of modern war. Those of us who cannot readily accept their answer, and see in the condemnation of all war a great oversimplification, have for the most part turned our eyes away from what appears to be an insoluble problem. Yet face it we must.

The writers in this issue see the problem from varying points of view but they all face it as serious Christians. The danger is that by considering only some of the facts, some of the truths, some of the theological principles involved, we come up with a too facile answer. For instance, it is easy to prove that if the individual is compelled to surrender his conscience to the state in time of war totalitarianism is the logical result. But it may be overlooked that the autonomy of conscience is in no way allied to infallibility of judgment, and that when the individual identifies his subjective reactions with objective reality and makes his opinion supreme, anarchy is the logical outcome.

St. Thomas compares charity to a fire which warms most those who are closest to it, but which if it is strong enough throws heat to those at a great distance. The pacifist in his loving concern for the enemy ("those at a great distance") may easily overlook the fact that his charity must be operative first for those nearest to him. Fine to love his wife's assailant, but he is inverting the order of charity unless his first concern is for his wife. But his error is less common than that of those who would limit the fires of charity to the family hearth or the nation's border. They have localized charity when it was meant to be universal; they have withered charity and it cannot bear its fruit—which is peace.

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THE EDITOR





# Fatima on War and Peace

**Thomas McGlynn, O.P.:** War is not hell.

As Dives wished to warn his brothers of the torments of hell so the multitude of souls now in the flames of hell would assure us that war is nothing compared with hell, if only they could come hither, but they cannot.

Hell is real. Its reality has already claimed many souls and threatens every one of us. This truth is the beginning of the Fatima message. The meaning of Fatima is lost on those who do not believe in, or refuse to think about, hell.

The substitution of war for hell as the maximum human calamity is a symptom of an evil which contributes to war, namely the widespread lack of practical awareness of the teachings of Christ. If Christians were generally convinced and habitually conscious of the danger of going to hell there would probably be sufficient rectitude of life in the world to avert the minor, temporal punishment for sin known as war.

The revelations made to the world by the Blessed Virgin and Fatima give terrifying warning about hell; secondarily, they shed very clear light on the problem of war. I shall try here to state precisely what was said about hell and war at Fatima and to explain the Fatima program for peace, both temporal and eternal.

Summed up, this is the Fatima message. Many souls go to hell. The Mother of God calls the world to penance and reparation. She warns that the sins of the world will be punished not only in eternity but in time as well, by wars and other afflictions. As God's messenger she reveals that He will be pleased if we honor her Immaculate Heart. The practice of this devotion will bring about the salvation of many souls, the conversion of Russia, and a period of peace.

Catholic faith does not command belief in the revelations of Fatima. But everything about Fatima moves us toward living out our faith in Christ. If Christian faith activated all of us, there could be no need of Fatima.

The Christian who is skeptical of the reality of hell had better examine his faith in Christ, for it has weakened. Fatima can revive it. If preoccupation with the affairs of time and susceptibility to the mood of unbelief which surrounds us have dulled our convictions about the Last Things, we are in danger, not just of atomic war, but of damnation. Fatima can awaken us to the reality of the danger and fortify us against it.

### **History of Fatima**

The message of Fatima unfolded in two stages. In 1917 the three children made it known that the Blessed Virgin had identified herself as the Lady of the Rosary, that she had asked the world to stop sinning, that she had urged the use of the Rosary, and that she had predicted the early end of the first World War. In 1942 the Church permitted publication of further details of the Fatima message, which Lucy dos Santos, the only survivor of the three children, had made known to the Church authorities, beginning in 1927. This elaboration of the initial data contains all that was said about hell, war, the punitive role of Russia, and the remedial power of devotion to the Immaculate Heart.

Corresponding with the two stages of manifestation of the Fatima message, there have been two stages in the recognition of Fatima by ecclesiastical authority. In 1930, after a very long study of everything pertaining to Fatima, the findings of which were reviewed by the Holy See, the Bishop of Leiria, Portugal, declared that the apparitions of the Blessed Virgin to the three shepherd children at Fatima are worthy of our belief; and he instituted devotion to the Blessed Virgin under the title of Our Lady of the Rosary of Fatima. Subsequent actions in recognition of Fatima by the Church began in 1942 when Pope Pius XII participated in the celebration of the Silver Jubilee of the Apparitions through a radio address to the Portuguese people. On that occasion, and ever more solemnly, the Holy Father consecrated the world to the Immaculate Heart of Mary, making descriptive mention of Russia. In 1943 the feast of the Immaculate Heart of Mary was instituted for the universal Church. In 1946 Cardinal Massella,

Too often people see the Fatima devotions as a sort of supernatural insurance policy protecting them against Russia while they live their lives just as they wish. Father McGlynn is the author of *THE VISIONS OF FATIMA*. The illustration by Charlot is from Sheed & Ward's *TRUMPET*.



as Papal Legate, crowned the statue of Our Lady of Fatima, in ceremonies commemorating the Third Centenary of the Consecration of Portugal to the Immaculate Conception. In May 1948 His Holiness appealed for the consecration of every diocese, parish and family to the Immaculate Heart. The Holy Father designated the Shrine at Fatima for the official closing of the Holy Year outside Rome, and he was represented in the ceremonies by Cardinal Tedeschini, on October 13, 1951. On July 7, 1952, in a letter addressed to the people of Russia, His Holiness consecrated Russia to the Immaculate Heart.

The Church, then, although not requiring our belief in Fatima, most certainly encourages us to accept not only the fact of the apparitions of Our Lady to the three children at Fatima but the full message of Fatima, involving the Immaculate Heart revelations made known by Lucy.

### **of divine origin?**

Evidences of the credibility of Fatima are numerous and can be profitably studied so that the message will more deeply affect our wills in the direction of amendment of life and reparation for sin.

The children themselves—aged seven, nine and ten—offered remarkable reason for belief in the apparitions, by their conduct in the course of the Fatima developments: their courage under trials which would severely test the most mature virtue, their utter childlike simplicity, their consistency on all important points throughout endless, taxing interrogations. The miracle of the sun, of October 13, 1917, witnessed by 70,000 people, and very well reported in the anti-clerical press of Portugal, was an occurrence for which no natural explanation can be given. There have been many miraculous cures during pilgrimages at the Fatima Shrine, since 1917. An extraordinary phenomenon, rich in charm and symbolism, has occurred with amazing frequency, since December 1946, in many nations, in many parts of the world—the persistent and apparently voluntary presence of white doves at the foot of statues of Our Lady of Fatima, at times of public veneration.

This present interpretation of Fatima is based upon Lucy's own explanation of Fatima to me during the course of ten days which I spent at the College of the Sacred Heart, in Vila Nova de Gaia, Portugal, in February 1947. Lucy impressed me as an intelligent, candid, good-natured, humble, and thoroughly likeable person.

In a letter I received from her after my visit she said: "In your writing, please stress the spiritual meaning of things, in order

raise minds which today have become so materialistic to regions the supernatural; so that they may understand the true meaning and purpose of the coming of Our Lady to earth, which is to bring souls to heaven, to draw them to God." I hope that something of the meaning she intended will be conveyed here.

### **save souls**

Many people, including some well informed on Fatima, seem concerned almost exclusively with the temporal implications of the message. Even authors of Fatima books and pamphlets sometimes stress the hope for the conversion of Russia and the advent of peace out of all proportion with their real importance. The reason for the apparitions of the Blessed Virgin is the same as the reason for the Incarnation of her Son, "to bring souls to heaven."

Lucy said that the principal motive of the apparitions was the conversion of sinners, since this idea was repeated in all the apparitions. She gave as the keynote of the message the words of Our Lady during the October apparition: "Do not offend Our Lord any more; He is already much offended."

Reparation to the divine majesty was given prior place in the enumeration of motives for sacrifice, both by Our Lady and the angel who appeared to the children in 1916. Both gave as a third reason for sacrifice atonement for sins against the Immaculate Heart of Mary.

The most important communication of Fatima was made during the July apparition, the third of the six. At the time it was called the Secret. Lucy said that Our Lady told her to make one of it known until 1927. In 1927, with divine permission, Lucy revealed the parts of the Secret which pertained to devotion to the Immaculate Heart. The Secret has three parts: the first, the vision of hell; the second, Our Lady's words which followed the vision of hell; and the third, a message not to be revealed until 1960.

### **the vision of hell**

This is Lucy's detailing of the awesome, momentary vision of hell, which is the first part of the July Secret:

"She opened her hands again as she had done in the previous months. The light reflecting from them seemed to penetrate the earth, and we saw as if into a sea of fire, and immersed in that fire were devils and souls in human form, as if they were transparent black or bronze embers floating in the fire and swayed by the flames that issued from them along with clouds of smoke, falling on every side just like the falling of sparks in great fires, with-



out weight or equilibrium, amidst wailing and cries of pain and despair that horrified and shook us with terror. We could tell the devils by their horrible and nauseous figures of baleful and unknown animals, but transparent as the black coals in a fire."

The second part of the Secret is made up of these words of Our Lady:

"You have just seen hell—where the souls of poor sinners go. To save them God wants to establish in the world devotion to my Immaculate Heart.

"If people will do what I shall tell you, many souls will be saved, and there will be peace.

"The war will soon end, but if people do not stop offending God, another and worse one will begin during the reign of Pius XI. When you see the night illuminated by an unknown light, know that it is the great sign that God is giving you, that He is going to punish the world for its crimes by means of war, famine, and persecution of the Church and of the Holy Father.

"If they heed my requests, Russia will be converted and there will be peace. If not, she shall spread her errors throughout the world, promoting wars and persecutions of the Church, the good will be martyred, the Holy Father will have much to suffer, various nations will be annihilated.

"In the end my Immaculate Heart will triumph. The Holy Father will consecrate Russia to me, and she shall be converted, and a certain period of peace will be granted to the world.

"In Portugal the dogma of faith will always be preserved."

The actual loss of souls, conveyed by means of the vision of hell, is the point of departure of the entire message; it is, expressly, the reason for the divine decree that devotion to the Immaculate Heart be established in the world. Our Lady further accented the loss of souls and strikingly emphasized the doctrine of the Communion of Saints when she said, during the apparition of August 19, 1917: "Pray, pray very much and make sacrifices for sinners for many souls go to hell because they have no one to make sacrifices for them."

All three children were deeply moved by the vision of hell. Lucy, in her memoirs written under obedience, speaks little and reluctantly of herself but carefully details the sentiments of the others. Jacinta was especially concerned with poor sinners. She asked many questions of Lucy to clarify the doctrine of hell, wondered why Our Lady did not show hell to sinners, and performed heroic acts of penance to keep sinners from going there. Francisco, although united with the others in a spirit of sacrificing for sinners



was given a high degree of appreciation of the divine goodness and was occupied more with "consoling the good God," so much offended by sin.

### **How many are lost?**

Our Lady said that "many" souls are lost. She did not indicate that the many constitute a majority of mankind; nor did she give hope that the number is only a minority. Lucy corrected a report found in early accounts of Fatima that Jacinta, during her last illness, in 1920, after a prophetic vision of people falling dead in cities during war, had said: "So many people will be killed. And nearly all of them will go to hell." Jacinta's words were, according to Lucy: "Can it be that most of these will go to hell?" Our Lady said "many." That is all we know about the number. But even one soul is too many, unutterably too many.

War was first mentioned by Our Lady in the July Secret. She mentioned war again in the September apparition when she urged that the Rosary be said for the ending of the war. Then, in the October apparition, she predicted the end of the war (first World War).

Like hell, war is a punishment for sin. Unlike hell, it is a punishment which afflicts the just as well as sinners. As the physical body of Christ suffered for the salvation of mankind, so His Mystical Body, the Church, must share in His expiatory work through the martyrdom of many members, the sufferings of the Holy Father, and persecutions of the Church.

### **On the cause of war**

Penance is the only way to peace. Sin is so clearly the cause of war that, in the light of Our Lady's message, we should realize that no military might or diplomatic maneuvering can prevent war unless there is repentance and reparation of sin. We become less conscious of Russia as the great threat to peace than fearful that we, our own in particular, may cause the world to be further devastated by means of war. Achieving peace becomes an individual responsibility rather than that of governments or the UN. In the quest of peace the effectiveness of governments is derived from the virtue of the governed.

The fulfilment of Our Lady's wishes, Lucy states, will result in the conversion of Russia and a period of peace. The prophecy of the conversion of Russia is absolute. Will Russia be converted before another world war? We do not know. I can say, from what Lucy told me, that there is no foundation in revelations made prior to 1947 for the popular supposition that a third world war will probably be averted.

The Holy Father consecrated Russia to the Immaculate Heart on July 7, 1952. Lucy said that Our Lady wished all the Bishops of the world to unite with the Holy Father on one special day in making such a consecration. It seems logical to suppose that devotion to the Immaculate Heart must become intense and widespread before a corporate act of such magnitude can be expected.

Great though the conversion of Russia will be, if we live to see it, and welcome though world-wide peace will be, if we live to enjoy it, Fatima does not promise heaven on earth but only "a certain period of peace." We shall always have moral war on our hand, the enmities between the seed of Satan and the Seed of the Woman will continue, and souls will go daily into judgment, until the end of time. Our chief concern must be with the eternal implications of the message of Fatima. In fact, if we seek first the kingdom of God all necessary things will be added to us, including peace.

### **love on earth**

Fatima presents the Immaculate Heart as the remedy for sin and, therefore, the instrument of peace. This is divinely logical. Damnation and war come from sin, which is hatred; salvation and peace can result only from love. The conversion of sinners is, in simplest terms, the turning of people from hatred to love. It is fitting that the love of Mary—her Immaculate Heart—which by its consent to the designs of God gave us our Savior, which has loved God more than all other hearts, should be both the model and the means of the love whereby sinners will return to God.

The love of God is a more excellent motive for virtue than the fear of hell. However, the two motives are not opposed, rather they are complementary. If we fear hell and turn away from sin, we have nowhere to turn but into the path of love. We fail in humility if we do not dread the loss of our soul as the greatest possible evil. Our Lord was speaking to every one, even those advanced in virtue, when He said: "Fear ye not them that kill the body, and are not able to kill the soul; but rather fear him that can destroy both body and soul in hell."

There will be respite from war only when, through the Immaculate Heart of Mary, there is more love on earth. Those who look on temporal peace as the most desirable of goods will be able to contribute little or nothing toward the gaining of their goal. Peace on earth will be won by those who fear hell and are determined to love God and gain heaven, no matter what happens on earth.



# *Young Soldiers Die*

Young soldiers die,  
And rest in splendid rows,  
All free of rotting flesh,  
Ivory gleaming  
Like those midnight clocks  
That wait in sleeping rooms  
For eyes to read the story of their times.

Rest your ticking, clocks;  
Prepare to sound the knell of  
Sleeping-time.

Somnambulists' Choreia:  
They swirl and dip like  
Dizzy gulls around a ship.  
On their toes with frozen smiles,  
Then split with agony;  
They offer each other cake and  
Contraceptives.  
They soak and soap and rinse their  
Bodies, pretending the  
Dirt is on the dermis.  
"What's the time? What's the time?"  
They shriek.  
Then they all look at wrist watches,  
As if that were the place to  
Find out about time.

\* \* \*

Young soldiers with their  
Smiling pearls  
Have reckoned up the time,  
Hear the dogma enunciated with  
Meticulous articulation.  
Young soldiers praying in your  
Cells, dark and  
Bare of all adornment;  
Watching, fasting,  
Obedient and stable,  
Ascetical without compare.  
Old Cassian did in deserts roam in vain  
To find such solitaries as you are,  
Fierce and lean and simple,  
Prudent, just, fortitudinous, and temperate  
Unto justification;  
Confirmed in Grace and Charity.  
You've served in someone's service school and  
Now you fight alone in  
Quiet ecstasy.

John Stanley

# The Christines and the Apostolate for Peace

**Albert S. Foley, S.J.:** Working for peace is a dangerous job. Many peacemakers-to-be have been psychologically and physically mauled for stepping in between warring parties to pacify them. Among the latest casualties in the fight for peace is an energetic Catholic lay organization of Los Angeles women, known as the "Christines." In their obedience to the call of the Holy Father and in their quest for peace, these courageous ladies moved out into the arena of public life. They were caught in the crossfire between the extreme rightists and the leftists during the recent battle over UN and UNESCO on the West Coast. The enflaming cut down their ranks, crippled their organization, and forced them to withdraw from a vital area of public service.

## **a rare woman**

Who are the Christines? They are the embodiment of an idea that enraptured a young intelligent Catholic mother in Los Angeles three years ago. Her name is Anne Sullivan Reher (pronounced "rare") and she is in all truth a "rare" apostle in these days of cowed intellectuals and noisy neo-fascists.

Anne is a Western Catholic to the core. She has the open wide-eyed beauty of the broad expansive Western personality, a beauty that would catch the eye of a Raphael were he alive today and seeking a model for a new Madonna with one of her four blond children at her breast. Anne is happily married to an accomplished Catholic musician, Sven Reher, with whom she gives concert recitals. Angels tread with care about their Los Angeles home, located not far from Marymount College where both she and her husband have taught music. It is also only a few short blocks from UCLA, whose university community provides a stimulating atmosphere for their intellectually alert apostolate.

In the fall of 1948, after they had moved into their fashionable Westwood home in the film capital, the idea of the "Christines" seized Anne's energetic mind as a result of the full revelation of communism's black hand in the Mindszenty case. She became absorbed with the idea that something must be done to counteract the red threat to peace. A talk by a zealous priest impressed her



**BLESSED** are the peacemakers, but how difficult is their lot. Father Foley, who this summer made a survey of the Catholic community in Los Angeles while he conducted a workshop in group relations at Loyola University, gives an account of what happened to a group of would-be peacemakers.

With the urgent need to do constructive good work instead of simply cursing the darkness of communism.

### **program for peace**

The Christine movement was born in December 1949. Anne called eleven other Catholic women to join her as the twelve original apostles of the organization named "the Christines." She presented them with a three-fold program of prayer, study and action that caught the imagination of the young and well-educated ladies of St. Paul the Apostle Parish. Encouraged by the Paulist fathers, the Christines soon grew far beyond the bounds of the university parish. More than 135 women from eleven parishes regularly attended the monthly meetings within the next few months.

The pattern of their meetings was something more than a mere club meeting, something less than a full day of recollection. Adapted to the busy mothers' and housewives' routine, the meetings started at eleven o'clock with prayer, spiritual reading from the New Testament and a fifty-intentioned rosary, led by the priest if one were available.

After lunch, which the practical ladies brought themselves, there were intensive study and discussion periods, lasting far into the afternoon. These centered mainly upon the social encyclicals and the doctrinal and catechetical basis for the social apostolate of their communities.

The Christines reached out for an "action" program that was typically feminine, but nonetheless quite active and effective. They organized letter-writing brigades to support legislation in accord with the social encyclicals, and to endorse movements in agreement with the Pope's fourteen points for his peace program.

The Holy Father's insistence that women move out into the political apostolate in the battle against communism beckoned the Christines into the public forum. One speaker described politics to them as the "activation of the papal encyclicals and the Sermon on the Mount." He urged that they enter into neighborhood precinct politics to put the social doctrines of both into practice.

To prepare for this social and political apostolate, the Christines intensified the adult education program in their meetings. Some of the clergy and the more liberal lay leaders conducted discussions for them in the areas of Catholic social theory, industrial relations, interracial relations, marriage problems, and the many thorny issues of the 1950 political campaign between the liberal Helen G. Douglas and the Republican Richard G. Nixon, later to become vice-president. Emmet Lavery, the screen-writer and playwright, spoke on the papal encyclicals and on Cardinal Newman. A panel of speakers from the faculty of Loyola University led an able discussion of the United Nations.

The Christines, under Anne Reher's able leadership, endeavored to maintain an "extreme middle" position as a true Catholic Center group. But they were inevitably misunderstood by the extreme rightists among the Catholics of the area.

### **enter the opposition**

Opposing the communists in their work both in filmland and the educational circles of Los Angeles, the Christines raised funds to send two hundred subscriptions of *Commonweal* to university professors and other intellectuals. On the plea that educators should accept this presentation of the Catholic side after they had been exposed to Blanshard's broadsides in the *Nation* and in his *American Freedom and Catholic Power*, the Christines succeeded in interesting the non-Catholic intellectuals in their plan. More than a hundred renewed their subscriptions to the liberal Catholic publication. The Catholic rightists criticized the Christines for by-passing their conservative publications and sending literature that the rightists classed with the *Nation* and similar non-Catholic magazines.

The crossfire was equally severe on the race issue in Los Angeles. The Christines, recognizing that Pope Pius XII had expressed a special affection for and interest in the colored minority in the United States, undertook a program of study and action in behalf of the Los Angeles Negro group. They scheduled speakers like Eileen Sharkey and Betty Schneider of Friendship House, to present the Catholic program for Interracial Justice. In an effort to counteract the influence of the communists who posed as the only friends of the Negro in a hostile white world, the Christines supported constructive measures for amelioration of the Negro's plight, such as the proposed Westview Hospital which was to be staffed by Catholic nuns, though built by public funds. They also circulated protest-petitions calling for redress in the cases of the bombing of Negro homes.



For these and other measures, they were smeared by the Catholic rightists as being red-tinged. The long-dead controversy over the ill-fated Catholic Interracial Council was revived. The use of some interracial activists into leftwing movements was used as a brush to paint all interracialism as red and suspect.

This carried over into the Douglas-Nixon political campaign. Because of the Democratic candidate's liberal program in race relations and in the housing problem, she and her Catholic supporters were labeled as radicals. The Christines, only seven meetings old at the start of the 1950 political campaign, arranged two impartial forums. At these four Republicans and four Democrats met together to discuss before the organization the main campaign issues. In their naivete, the Christines thought this a sensible approach to the evaluation of the hotly contested issues. But the Catholic rightists whip-sawed them for alleged leftist deviation from their self-defined "Catholic line."

## **and UNESCO**

The political struggle between the rightists and the centrists moved from these local and national issues into the international arena in 1951. The crossfire became intensified during the battle for the United Nations and UNESCO in Los Angeles. The Christines became involved in it through their interest in minority problems, and through Anne Reher's acceptance of a position on the board of directors of the Beverly Hills chapter of the American Association for the United Nations. Sincere enough to accept the Holy Father's plea that Catholic women participate in civic movements to become a Christian leaven in them, Anne used her influence and that of her 900-member organization to promote the Pope's fourteen-point peace plan, which included endorsement of the international organization for peace such as UN hoped to become.

The Christines, like other intelligent people, recognized that the United Nations was but a finite and imperfect organization. They realized that its actual workings were hobbled, not by the preprints on which it had been constructed, but by the recalcitrance of the Soviet bloc and its sinister machinations. Unfortunately, many rightists among the Catholic population on the West Coast joined in the resurgent isolationist attack on UN. They became fellow marchers with Gromyko. They demanded that the United States also walk out of the UN because (by some weird sort of logic) they thought it a leftist-inspired organization, notwithstanding the incessant Soviet sabotage of UN in all of its departments.

UNESCO, the United Nations Education, Scientific, and Cultural Organization, which Russia has never joined, was also tagged as a red-front organization by the rightists. The target for their Los Angeles agitation was a small handbook prepared by the Los Angeles public school curriculum committee, *The E in UNESCO*. This teachers' manual was a listing of programs and resources for the betterment of relationships between ethnic and minority groups in the tangled Los Angeles community. Some prominent members of the clergy privately admitted to the Christines that *The E in UNESCO* was bringing some rather high idealism into the public schools and was thoroughly in accord with the Pope's peace plan and social program in general, though marred by some plain defects, such as the failure to include religion and morality in the list of "Man's Common Needs" (p. 67).

**the rightists unite**

In February 1952 the Catholic rightists, moving to cut down the influence of the Christines, grouped themselves into an organization called "The American Public Relations Forum." They met in a Catholic parish hall, with the full approval of the neighborhood. The leadership in this organization was thoroughly conservative and right-wing. They allowed the APRF meetings to become a sounding board for the West Coast brand of neo-fascism, anti-semitism, racism, and reactionary republicanism. Under the pretense of a drive against communism, the Public Relations Forum distributed white supremacy literature like *Southern Conservative*; the organ of Joe Kamp's anti-UN phillipics, *Headlines*; the anti-semitic *Iron Curtain over America*; the *Clover Business Letter*; the *Reports of the American Flag Committee*, an organization listed by the Attorney General as subversive and fascist; and even more scurrilous race-baiting materials.

As one of their authorities on UN and UNESCO, the American Public Relations Forum rightists accepted a non-Catholic America-Firstist, Florence Fowler Lyons, a well-known West Coast agitator. Her isolationist crusade against UN and UNESCO had been written up in *McCall's Magazine* and other national periodicals, much to the embarrassment of intelligent community leaders in the Southwest. She effectively carried along by her oratory local branches of the American Legion, the VFW, the D.A.R., and others that already followed the isolationist line, such as the Freedom Clubs and the Liberty Belles.

Invited twice to speak before the American Public Relations Forum, Florence Lyons aroused some latent prejudices against the public schools. She also stirred up opposition to UNESCO.



oting from one of its unofficial booklets which seemed to imply  
ne criticism of parochial schools.

All through the spring and the summer of 1952 the cam-  
gn went on in public meetings and through television forums.  
rough Miss Lyons' influence at least five women prominent in  
e American Public Relations Forum were induced to appear on  
evision against UNESCO.

In the first week in August, Miss Lyons appeared on the  
vised "Freedom Forum" conducted by Freeman Lusk. She  
bly stated that the entire Catholic Press was opposed to  
UNESCO. She asserted that the Holy Father had asked for prayers  
ring September to protect Catholics from UNESCO, and she  
ded that Rome had joined with the Senate in asking for the  
struction of UNESCO. She thereupon produced a diocesan  
per to support her contentions. Subsequently, she dared her  
ponents to meet her in debate, or to fill the empty seats on the  
um that pointed up their shame.

This was too much for Anne Reher. Upon receiving an  
itation from Freeman Lusk to answer the statements made by  
ss Lyons, Anne at first refused, but later agreed to appear. She  
hered information from the NCWC office for UN affairs and  
m the Catholic Association for International Peace, as well as  
m the many Catholics who had a part in the founding and  
ctioning of UN and UNESCO.

Armed with quotations from the Holy Father, with state-  
nts from Cardinals, Archbishops and Bishops, and with a sheaf  
articles and editorials from leading Catholic magazines, Anne  
eared on the Freedom Forum and successfully refuted the wild  
eralizations that Miss Lyons had made about the Church and  
W. But her victory was a pyrrhic one.

The vindictiveness of the rightists soon came into play. Miss  
ons was quoted as saying, "She beat me by quoting the Pope.  
: I'll get my Catholic friends to ruin her." One of the Public  
ations officials sounded the battle cry, "We must kill the Chris-  
es!" With this none-too-pious sentiment, the battle was closed.

### **Program of intimidation**

The rightists started a campaign of intimidation against the  
nbership of the Christines. One of the local Catholic colleges  
invited the Christines to use their hall for the October meet-  
. Pressure was exerted on the college authorities by the rightists  
h the result that the invitation was rescinded. Some of the  
cesan clergy who had agreed to give addresses for the Christines  
denly cancelled their contracted agreements. Some lay speakers

were coerced into reneging on their promises to conduct discussion before the Christines. Even the parish that had given birth to the organization hesitated to allow them to meet any longer in the parish hall, after the rectory had been subjected to a barrag of doorbell ringing, phone calls and letters.

Further pressure was brought to bear on clubs and organizations which had signed contracts for the Rehers' professional concerts. In one instance, their agent received a call to cancel a contract for a concert suburban club, owing to the fact that the suburbanites had heard a rumor that Anne was a "subversive." The agent was able to convince the club's board that the gossip was maliciously circulated just to damage the Christines and their founder.

The tempo of the rumor campaign heightened during the fall of 1952. The board of directors of the Christines became alarmed for the future of the organization. In an effort to stave off further loss of membership and damage to the Christines, Anne resigned as president and withdrew from its activities.

This move did not shake off the opposition. The rightists continued to send their "spies" to take notes furiously at all of Anne's public appearances in order to trap her in her speech. The "little Gestapo," as she called them, even crashed a meeting of the National Conference of Jewish Women and were heard muttering, "We can get her into trouble for that."

Anne Reher nevertheless continued her apostolate for the Pope's peace plan and for international co-operation and understanding through the framework of United Nations and UNESCO. She had published a *Handbook of Quotations, Facts and References from Catholic Sources*, on United Nations, UNESCO, and other agencies within the UN. This was widely distributed both in Los Angeles and throughout the nation and also in Canada, South America and France. It brought many requests for her appearances and speeches before civic and social organizations. She became one of the most vocal and interesting local defenders of the broad, universal, "Catholic" approach to the problem of international relations as advocated by the Holy Father in his allocutions and messages.

### **a Cardinal's assurance**

But still the harassment doggedly continued. The righteousness of the rightists impelled them to declare that they were pursuing their vigilante campaign with the approval and backing of some of the highest diocesan officials. To clarify this matter Anne and her husband secured an interview with the Cardinal

chbishop in the late spring of 1953. Anne presented a nineteen-  
int statement of the attempted reprisals and acts of intimidation  
which she had been subjected. On hearing this revelation, the  
rdinal assured her that lay Catholics were free to follow the  
states of their own consciences in political affairs, notwithstand-  
g what position other laymen or clergymen might take in politics.  
e emphasized the fact that he personally had not joined either  
e Democratic or Republican party in order not to seem to influ-  
the Catholic vote either way. He repeated the published  
tement that the American Public Relations Forum Catholics  
d not have any official archdiocesan endorsement, and that they  
d not speak or act for anyone but themselves as individual  
izens.

Nevertheless, the damage had been done to the Christines.  
eir membership had fallen down to a mere handful. They had  
en forced to withdraw from the vital arena of public affairs.  
ey reshaped their discussion programs to conform to the pattern  
a pious association, quietly pursuing the study of the Sacraments,  
d eschewing all topics that might be even mildly "controversial."

Perhaps this period of burial after crucifixion is but a prelude  
a future resurrection. More likely, it is the sad paralyzing of  
other useful arm of the Mystical Body, withered by the uncalled  
attacks by other members of the same Body who know not  
at they do.

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### **POLICE ACTION**

**Peace is sought by Christian men  
Who fear for their salvation,  
Peace is kept by ruthless men  
Who dread retaliation.**



# The Sword of Peace

**T**O wage war justly and heroically, to work for peace purely and valiantly, one must have first fought and conquered oneself—such is the import of Anne Taillefer's message. Miss Taillefer is Frenchwoman now living in New York.

**Anne Taillefer:** Some years ago the Hindu philosopher Krishna Murti gave a lecture in New York on self-discipline. When he had finished the usual questions were asked. One woman queried "I want to help build up peace, should I be against war?" The answer was, "No, because if you are against something you will not be at peace! It is not enough to be for peace, you must be peace itself."

One would like to find the root of this thought in many Christian minds. It seems that in the general confusion of our age the true meaning of peace has been singularly misunderstood. It is yet another Hindu, Gandhi, who has paved a mystic way for peace by his theory of resistance or non-violence and by the sacrifice of his own person for love of humanity.

The subject of just or unjust wars does not belong here. It has already been widely and wisely treated elsewhere. Let it be said however that there are not many thoughtful people ready to defend the advisability of a future total war—undoubtedly with Russia—and the abominable calamities it would entail for both vanquished and victor—if any; the paradox of modern time being that victory has become a myth.

In a remarkable article on "War and the Christian Conscience" Father F. Strattman, O.P., states that a true Christian should perhaps refuse to take up his arms and instead resist communism with all his might. But he insists that conscientious objection is not granted to all from the first, no more than sanctification or martyrdom; that it belongs to the unusually serious Christian who may act as a leaven in the whole, arousing the multitude of Christians to conversion.

It would be an utter misconception of the Christian role to preach the doctrine indiscriminately, to refuse to serve one's country and even to go to jail, simply in a spirit of suffragism or revolution. It would be even worse to invoke this privilege in

rit of cowardice or of personal prejudice. This explains why conscientious objectors often appear effeminate or confused.

### **truly peaceful**

As true chastity is the gift of the loving and the passionate and not the refuge of eunuchs and cold people, non-violence or peace efforts must be the offering of born soldiers and fighters who renounce their natural impulse and generosity for a higher motive. Man was born with an innate disposition to aggressiveness, by instinct of self-preservation. Patriotism, nurtured by necessity, strikes up the spark of heroism that lies dormant in nearly all men. Some dedicated beings give themselves up completely to this vocation. They are the stuff out of which war heroes are cut. Their honor lies in defending their country, its institutions and ideals.

Incredible as it may seem to some, there lies a great *mystique* of war—at least in the very beginning—the communion of thousands laying down their lives for what they respect and love, sincerely, even if they are the victims of propaganda. Later on the horror and the evil and the deadly monotony catch up with many of them, but some pure hearts live to the end.

Those chosen ones should fight for peace, offering up war, and strangely enough they loved for its possibilities of sacrifice, and a still greater sacrifice of their human honor and convictions for this world. It could be their homage to the kingdom of God. Thus they could face the building up of peace in a truly peaceful spirit. They would be peace itself.

### **true peace**

What is peace? Certainly not the simple fact of not being at war! Not the armed truce of present times, filled with treachery, compromise and resentment, with humiliation bitterly swallowed through fear. Not the acceptance of slave labor and oppressed consciences by governments that the hypocrisy of our vocabulary does not brand as enemies. Not all the suffering, nor the blood cries that sometimes reach our willingly deafened ears. Peace does not walk with fellow travellers nor does it live with rewards.

What is peace? Not the smug, self-confident attitude of those who think that they can do no wrong because they bear the name of Christians and bow before the image of God. Of those who have muffled the face of Christ under so many veils, His purity under such a crust of indifference and convention that it becomes bureaucracy. Of those who have never literally held in their arms a starving, lonely and desolate fellow man, whose souls

have never sickened in irreconciled pity over the sorrows of the ever-suffering; of those who are scandalized when the ardent and the disappointed turn away from this mummified reproduction of good and rush straight into the opposite camp of Anti-Christ.

In their inexorable justice such Christians give no quarter hating the sinner as violently as the sin, the victims as well as the head-men. They embark upon a crusade, a loveless crusade that may well turn into the sack of Constantinople, instead of offering up bleeding hearts filled with compassion and remorse about their own absenteeism—the only *ism* that always gets overlooked. Peace is not anger or pharisaism.

Hatred cannot be fought by love, for in the process love turns into hatred. How then can man fight evil?

### **the peace of God**

From the bosom of His Father the God-Man came down into the world "not to judge it, but to save it" and left us His testament. Among other sayings, we read: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." Then—in utter contradiction—"I have not come to bring peace, but a sword"; and then, again, to Peter, as He tells him to resheathe his sword: "For all they that take the sword, shall perish by the sword."

Jesus, Whose words often confuse us, has left a key to the puzzle. He has told us, "Let those who can, understand!" Who can understand Christ? His followers, those who really love Him, not in the word but in the spirit. Those who meditate hours and days on His life and passion instead of on empty formulas. Those who ardently crave to identify themselves with Him. They can find the answer to His strange pronouncements only when they will have divested themselves of personal pride and desires and shadow Him closely. What is most fashioned like a sword but a cross? To what uses can a sword be put? To pierce one's own heart and kill the old Adam!

The beautiful old legend of Tristram and Isolde may be said to hold such an image. When the lovers are at last free—materially—to love each other in the forest, they go to sleep side by side but separated by Tristram's sword, the sword of renunciation. It is to be credited that this legend uses human beings as an allegory but that the Christian spirit of the times has spiritual undertones concerning the union of body and soul through temptation overcome.

A French play, by a tortured and controversial writer, has much the same theme. It is called the "Journey of Theseus" and



uses the legend of the young Greek hero Theseus, son of the king of Athens. Athens, defeated by Crete, has to pay tribute to this island, where a monster called the Minotaur devours young men who have to be sacrificed to its horrific appetite. Thus goes tradition. The modern playwright has Theseus land in Crete with an expedition of brave and true friends; they have come to fight the Minotaur. Upon his arrival, Theseus falls under the spell of the beautiful Ariadne and forgets his mission. His best friend, impatiently, starts out to seek the monster, affronts him, and crawls back dying. His last words, desperately uttered, are, "It is impossible to fight the Minotaur, the Minotaur is. . . ."

Disentangling himself from love's snares, Theseus, who, as chief of the expedition, feels guilty of his friend's death, starts his quest. After a sinister ramble through the labyrinth, he is suddenly faced by his foe and is struck with wonder and terror. For the Minotaur is *himself*! A perfect double, with all his pride, his cowardice, his vainglory, his ulterior motives. This other self peers at him and insults him. After a terrible interior strife, Theseus takes some resolutions that dispel his fears and suddenly strikes his enemy dead. Only at the end do we learn at what cost he has won the battle and merited to become king of Athens. In his heart, he has renounced his love, his friendships and human passions, the better to surrender to duty.

It might be said that in modern times and in the flesh the journey of Theseus has been taken by a great American, Whittaker Chambers, the "witness" who killed the Minotaur through love and not through hate.

In still more sublime fashion the message of perfect peace has come to us from China, through the profession of faith of the Chinese Catholic priest John Tong Che-Tche. He delivered it in Chungking, June 3, 1951, before the communist authorities. But the message is addressed both to his government and to the Catholic Church.

With supernatural heroism, alternating with supernatural humor, he argues that no man capable of betraying his God and his faith could be trusted not to betray his country and his government. He cries out his love for his country and for the communists who are his brothers, he professes his inalienable allegiance to God and the Catholic Church. And he humbly craves to offer up his body as a token of faithfulness to the materialistic state that can have no claim on his soul, since it does not believe in it; he proffers this undivided soul to God and to the Church. He pleads with the Chinese authorities that they receive his sacrifice and

show no mercy. Invoking the spirit of martyrdom of some communists, their invincible courage, he asks for the honor of measuring up with them to prove that Catholics can also love unto death. He beseeches the Church to accept him as a host. Father Tong was arrested a month later. Since then nothing has been heard of him. Perhaps his hopes have been fulfilled.

### **the fight for peace**

From this it may be sensed that peace is not a turgid state of mind in which one can remain inactive. The soul is a battlefield upon which good and evil affront each other. In itself, peace contains all the elements of war: defeat and victory, victory of the highest feelings over the lowest, defeat of the Me by the I. Just as the meek will inherit the earth, the kingdom of heaven will be seized upon by the violent, but the meek and the violent are one and the same flesh, one and same soul; meek toward others, violent against themselves.

It takes great violence in the depths of our hearts to silence the angry words of retort that rise to the lips when we are insulted. It takes great strength not to accuse when we have been accused unjustly. It takes a raging battle, when our love is thrown back in our faces, to go on loving. The human spirit is sorely taxed with the triumph of the adversary, and all the combative energies of man are mobilized. Here is where virtue steps in, virtue whose Latin meaning is strength or force. Against our own hearts must this passionate disclaimer be directed, must the sword be pointed.

True love seeks for no return, teaches the lonely Figure on the Cross; a King's crown may be of thorns, a Savior may be betrayed by all. Not one trace of anger or reproof can be traced from "Father forgive . . ." to "*Consummatum Est*," the greatest message of peace sent to the world.

For peace is consummation, everything must have been said and done. Everything must have been attempted in its name, every drop of blood shed, every agony endured. One must lose one's life to peace as one would to war.

### **to live in peace**

Peace is harmony and peace is forgiveness. Harmony because order is restored by a victory that only brings good, forgiveness because peace resides in perfect understanding. The fighting Christian who affronts passion and temptation every day and tries to overcome them, will learn to forgive others in the process of forgiving himself. It is a hard thing to be a man, it is a heroic thing to live as a true Christian; the hero will forgive the man that he is himself—and just barely transcends from time to time—

the grace of God and the merit of his own efforts. Because the hard fight he has to put up, he knows how easy it is to lose the whole battle. He will want to help the weaker and the less blessed.

Without a particle of hatred in his heart he will be ready to enter the general fray, whatever the fight may be, if it is in agreement with his conscience. But he may not step into the ring without holding the mysterious sword of Christ pointed against his own breast (in spiritual hara-kiri). And he will linger a moment to invoke the Queen of Peace, the gentle and invincible enemy of the Devil, who received for her dowry not one sword but seven.

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### **PACIFISTS UNANIMOUS**

In days of H and atom bombs,  
And threats of total ruin,  
One cannot help admire the things,  
That pacifists are doin'.\*

Undoubtedly, the growth of pacifism in Europe and America has done much to curb belligerence and encourage solutions of international difficulties by peaceful conference. On the militaristic side, however, we must concede that the possession of atom bombs by both sides has contributed much to the same discretion.



# Problems of Peace and War

**A**BOUT a year ago John Todd, who is an English writer, sent us the following article which we found so stimulating that we decided to have a whole issue on the subject.

**John M. Todd:** A peace movement exists to promote peace. Its work must be the fostering of activities and social conditions of any sort which make for peace. A decision not to take part in war, if one were to break out, may or may not be a part of this work, at a particular time or place. But this refusal obviously cannot be the basic element in any peace movement. Peace depends on constructive positive activities, not on a mere negative attitude to war. The value of refusal to take part in war, if there is any such value, can only be as the product of a basic charity, whose other and principal flower is in *active and positive* work of some kind, directed toward the building of peace. A number of public figures can be called to mind who, during the last fifty years or so, have combined a firm refusal to fight with tremendous positive work for peace. Equally most people will have met the usually rather militant type of pacifist whose love of peace seems in practice to be confined to denouncing anyone who could possibly be described as promoting war.

This much has to be said by way of introduction. The problem of conscience and war is not the central problem of how to promote peace in the world. That would be to put the problem out of perspective. Yet it is a real and immediate problem for many young men, and it is with the problem as such that I am going to deal. Conscription exists now in a large number of states throughout the world; and at the time of writing a few of them are engaged in fighting wars. The problem confronting the young man whose conscience suggests to him that it is wrong to take part in war is an immediate and pressing one. Its solution is no academic problem but involves actions which are sure to have a permanent effect on the rest of a man's life; and the solution is not without some importance for society as a whole.

This essay is concerned with those of the young men described who are also Catholics. What is their position? What advice do they receive? In general the parish priest will advise them to think again. He will do his best, on prudent grounds, to educate their consciences out of the intuition that it is wrong for them to

take part in war. And this advice will naturally be of a rather personal sort, reminding the lad concerned of his worldly obligations, and so forth. This is right enough, and it will constitute a kind of testing of the conscience. But there is more to it than this. Little care is likely to be taken to see that these young people are not driven by the social pressure of the considerations the priest puts to them into a position where they actually have a bad conscience. They may not have been convinced that their intuition is wrong, but the secondary considerations may have become so strong for them to be able to follow it. They abandon their previous stand on conscience, without a full conviction that they are doing right. On the other hand it is true that those who persevere with their determination not to fight get little support of a spiritual kind. Yet their action is one directly motivated by spiritual considerations. It is an occasion when they need spiritual advice and help above all.

### **The right of conscience**

The particular action of refusing to fight is one that has been followed by a very small minority of Catholics since the founding of the Church. The action is not something absolutely unprecedented or extraordinary. Those who take it cannot just be dismissed as "cranks," who have virtually cut themselves off from the common life of the Christian body and imply that they do not need help. Furthermore it is an action taken specifically on the ground of the individual conscience. And here again any Catholic taking action specifically on these grounds has a strong right to help from the Church. One only has to think of similar actions in the past to see how easy it is to dismiss these stands on conscience. In the fifteenth century St. Thomas More took his stand against Henry VIII in England, on his own right of conscience to adhere to the teaching of the Church as he understood it. His position may seem to us an obvious one. But in the whole of England there was no more than a handful of men who agreed with him. His family, along with everyone else, could only cry or smile about his action. His nearest and dearest and most intelligent daughter came on a special mission to him in prison to try to dissuade him from his determination. But St. Thomas More's action is now rated as that of a martyr of the Church. This right of conscience must be maintained at all costs. It is important to emphasize this right as something which is ultimately unconditional, being a practical expression of the free will of man.

In the light of all this it seems reasonable that more attention be given by the Church to the problems of conscience and war.

Young men who face this problem need well-informed advice to help them make a decision; and those who decide to refuse to fight need help and advice to help them maintain their decision as Christian witnesses.

### **the "just war"**

The whole subject of the "just war" needs re-casting. The phrase "just war" does not raise war into an instrument of justice. It means only that a community which is attacked has a right to defend itself. Justice is essentially an instrument of social or political order, freely and exactly administered. It is dependent on an intelligible code of behavior, and on an understood list of forbidden actions and appropriate punishments. War can never be called an instrument of justice in this sense, in the sense in which the administration of civil and criminal law by state authority is the work of justice. War of its very nature is not an exact instrument. In the past times by a kind of legal fiction the soldiers on each side were regarded as "guilty" by the opposite side of attempting the overthrow of the established authority of the other state, and so to be worthy of death. They could then be killed in war without an offense against the commandment of God which forbids man to take that life which, in the end, it is only God's to give and God's to take.

But in these "just wars" of the past, even then many lives were taken other than those of the soldiers, that is many technically "innocent lives." Many innocent people suffered very gravely too. The sacking of towns, the burning of whole villages and towns, the pillaging of complete areas of countryside, the using up of foodstuffs from big areas were the inevitable concomitants of war. It would be difficult to establish a difference in degree of suffering and degradation between the women and children burned or mutilated by fire and medieval weapons of war, starving to death threatened by wolves, in a medieval town, and the victims of an atomic bomb. War in the past, as today, cannot be called an instrument of justice. Today that truth is crudely clear to us. Our position is different in that we have the whole earth for our sphere of activity, that our responsibilities quantitatively are far greater, our power for good and evil multiplied many times.

It is because war is not an instrument of justice that Christian teaching has never permitted it except as a last resort. It can only be called "just" when all the ordinary processes of justice have been tried and failed, and it may only be resorted to then, under strict conditions: that more harm is not done than that which is being waged to prevent or end, that there is a reasonable like



of success, and that no means in themselves absolutely admissible are used. Thus we have a balancing of evils. The evil which war is clearly admitted to be has to be less bad than that which it is being waged to stop. And, however noble the end, however noble the cause, evil means may not be used even as the means of self-defense.

### **Powerful means**

In practice it is very seldom that any of these conditions is examined except that of the justness of the cause. People at large, politicians, even theologians, are inclined in practice to assume immediately, once the justice of the cause, and the failure of the other means have been established, that war is the right path. The other conditions for a just war are so difficult to establish that no attempt is actually made to do it. There are honorable exceptions of course. Some of the obvious examples of actions in this sphere are the various episcopal protests during the recent war, against "obliteration" bombing to which the allies committed themselves. This bombing certainly involved the deliberate killing of women and children and non-combatants. (I am not unaware that there are various moral theology theories to "cover" this—but the women and children are still dead, and the death was deliberate whether "incidental" or theologically "accidental.")

The same applies of course to the dropping of the atomic bomb. And here again we must note the unconditional condemnation of the use of this weapon by the French Hierarchy. Here at least we have an authoritative witness to Catholic teaching stepping into this highly controversial sphere. The Archbishops did not actually forbid their flock to drop an atomic bomb, but such prohibition is clearly implied by the condemnation. It is something new this, in that it is unconditional, and not surrounded with practical conditions and applications needed to make such a condemnation a reality of the moral theology world. It cannot, for instance, really be gravely wrong to drop an atomic bomb on the side of an uninhabited mountain the formation of which one expects to change. The statement of the Hierarchy is in fact really a protest against the whole process of modern war. But it also indicates the crying need for a closer study by Christians of the problems posed by modern war.

### **gospel counsel**

The men who decide to refuse to take part in war also need counsel. Catholic conscientious objectors are following a line of action directly motivated by their beliefs as Catholics. The spiritual content of their action needs to be enhanced and encouraged.

St. Francis is one of the Catholics who decided to put into practice the gospel counsel "Love your enemies." He succeeded in ending the feuds between his native town and the neighboring town of Perugia. He succeeded on many other occasions, by the force of the gospel, in ending quarrels. Finally his tertiaries had a distinct effect in Italy and elsewhere in the world of feudal Europe. These tertiaries were forbidden to carry arms. This meant that they refused to fulfil the generally accepted feudal obligation to fight for their local overlord. And the Pope was on St. Francis' side, because anything which tended to weaken the claims of feudalism vis-a-vis the Church was in principle welcome. Today the claims of the state, at least in the West, are a little more subtle though perhaps not very much so; in the east of Europe and in Russia they are without any pretense; but in each case the claim reaches its climax in the stand that every man shall be liable to fight for the state, to risk his life if necessary in the attempt to kill men of some other state. The claim in the end is not dissimilar from the feudal claim. Is it possible then that a modern St. Francis could oppose the modern claim? Is it possible that a modern religious peace movement spread through countries all over the world could have as one of its means a refusal to fight in a modern war? The question begs many other questions and raises issues far too complex to be discussed here.

However, imagine for a moment that the Catholic world has suddenly thrust into it this new revolutionary idea that Catholics might fulfil the gospel in a special way, in a secular institute or order of some kind, which involved the refusal to fight in a modern war, and that considerable numbers of Catholics actually followed this way. Would not this introduce a new spiritual force of incomparable worth into the situation? And would not new ideas of this trickle somehow into Russia? Would not the certain unspoken widespread feeling that man should not fight against man have some release there too, so that equally a determination grew up to answer the spiritual challenge from the West with a spiritual answer from the East? Fanciful in the extreme, I shall no doubt be told. But then it is true that in this sense the gospel itself is also very fanciful at times. And here we come to the point.

We come in fact to the choice between an extreme, special following of the gospel, and a middling following of the gospel between counsels and precepts. The Church has always allowed people to go the maximum or extreme way, subject to her own rules, what she has called the way of perfection. I suggest that a part of this maximum way has always been the refraining from

fighting. The vowed religious has one loyalty only; the monk in particular is bound to his monastery, whoever the political rulers of the exterior world may be. To fight for a civil authority is obviously antagonistic to their profession. The priest is devoted to all men; he may not distinguish. He is in fact forbidden by Canon Law to carry arms. This part of the way of perfection has actually been followed by one martyred in this cause itself. St. Maximilian was martyred because he refused as a Christian to serve in the Roman army; and not because it was Roman, but because it was an army. To the end he maintained that to him his profession as a Christian forbade the carrying of arms.

### **Perfection for all**

But how can this way of perfection be more than a dream, how can this refusal to take up arms be any more than part of the ordinary consequences for priests and religious of the vows they take? It has been said and rightly that Gandhi failed to some extent at any rate to make non-violence into a really positive weapon. The training he demanded was of such a high and prolonged and spiritual sort that no more than a handful of people could follow it, at least in the context of a society whose whole ethos was opposed to this spiritual way. So it may be said that it is impossible to get large numbers of Christians to follow the Gospel in its perfection. But the lie is given to this to some extent by the extraordinary growth in the past thirty years of associations enabling people to take vows and bind themselves to a way of perfection while remaining in the world. This is precisely the principal distinguishing mark of the Church's development in our age. In general there is a growing understanding of the part the layman has to play in the spreading of the gospel. In particular there is a development of theology enabling lay people to see how they too can follow a way of perfection.

That perfection is open to all is the message of the saint of our time, St. Thérèse of Lisieux. Is this perfection compatible with modern war? I cannot help thinking that the immediate intuition is the right answer: "No, it isn't." I lay myself open here to accusations of mere sentimentality; but the intellect and the moral judgment do not depend entirely or even principally on logical reasoning. Intuition is an act of the whole mind. It may well be to try to find means of putting its intuitions to the practical test, before simply dismissing them as illogical or unreasonable.

### **English legislation**

It is in England that the pacifist movement reached its peak, and would be likely so to do again. And it is in England that



legislation in the matter has reached its most liberal point. These laws certainly reflect the general attitude of enlightened public opinion. And this attitude is certainly part of the material situation which must face any theologian seriously trying to get to grips with the problem as it is. In England the conscientious objector, both during the war and now, has a legal status. When he registers for service he registers immediately as an objector, and from then has, provisionally, the legal status of "conscientious objector." As such he has to go before a tribunal and to testify to his beliefs. If the tribunal accepts his witness, he is then confirmed in his status as an objector and directed into some civilian task; or the tribunal may reject his witness. Even then however the state recognizes that the conscience may be genuine and that the tribunal may have judged wrongly. If a man still refuses to obey the order to go for his medical examination (the first step in the routine of joining the army), he is tried and sent to prison; but after he has served the sentence he again comes up before a tribunal and in the ordinary course of events his prison service will count as evidence that his conscience is a true one.

These facts are more important than might appear at first sight. They indicate a consensus of opinion that there can be sound grounds for conscientious objection. Refusal to fight is not branded straight away as treason or criminal. And Catholics should not, therefore, be dissuaded by confessors from being conscientious objectors simply on the grounds that they are disobeying the state which they have a duty to obey. All this however is not to say that an objector will not suffer a certain degree of social ostracism, at times of an exceedingly painful nature. Even if the laws are gentle, his will not likely be an easy way.

### **way of perfection**

The Church will not permit a man or woman to take vow of perfection if he or she has people directly depending on him who cannot otherwise be maintained. Thus, if conscientious objection were seen as part of a way of perfection, it would be easier for practical advice to be given to intending objectors who were in an impossible dilemma. An intending objector whose actions could be seen to involve really serious trouble for his own family could be advised against it. The situation could be thus considerably clarified. It would be easier to see when mere conventional social pressure and the patriotism of people with other opinions was the motive for advice against objecting. The issues raised here are just examples of the need for a full study of the question.

At the beginning of the last two European wars, and for a year or so before the last one, the Holy Father addressed anguished appeals to European statesmen. But nothing happened. To Catholics themselves no specific appeal or suggestion went. Catholics on opposite sides were duly enlisted and took part in the battles; many must have killed each other. There was no distinguishing Catholic position. Neither Catholics themselves, nor the world at large, appeared to be aware of the implications which might be drawn from the doctrine of the Mystical Body, by which Catholics are members one of another, and could not on the face of it be reasonably asked to kill each other.

At the very least, we can say that a distinctive Catholic voice needed on peace. This was the theme of Canon Jacques Declercq, Director of Social and Economic Studies at Louvain, speaking at the Congress of Pax Christi held at Assisi in 1952. There seems nothing dishonorable in making such a "need" known. It is rather in the central tradition of the Church that we should clamor for advice and clarification. A few days after the Congress I had the privilege, along with a little group of men from other countries, of making these sentiments known at the Vatican.

## **Pax Christi**

It seems possible that Pax Christi, the new Catholic peace movement, may be the means of fostering a deep and wide study of these problems. Certainly this movement is a real peace movement. It is a constructive and a spiritual movement. In his important allocution to it (after the Congress mentioned) on the unification of Europe, the Holy Father clearly hoped that its members, by imbibing the full Catholic attitude to peace would influence for good the material attempts being made to unify Europe, politically and economically, and future attempts to unify the other continents.

Pax Christi was started soon after the end of the war by Bishop Theas of Tarbes and Lourdes with the purpose of bringing back relations between the French and German people onto the plane of brotherly charity. Its scope is now universal, with Cardinal Feltin as its international President. It encourages and organizes prayer for peace; it publishes and distributes papal texts for peace; it is building up a peace library at the secretariat in Paris; it encourages the formation of friendships across the frontiers, and organizes international pilgrimages to the same end. And it encourages especially pilgrimages of young people, going on foot, cycling, meditating and praying en route. Last year about three

hundred such, of about a dozen different nationalities, tramped down through Italy to Assisi.

This year the Congress of Pax Christi was held near Cologne, at Altenburg. An American girl was among the representatives, of the six groups of young people, who spoke in the Cathedral on their arrival from their nine-day tramp. She told of how members of nine countries had met and had studied and prayed together on their hundred-mile walk through Germany. At the Congress of older people at Altenburg at the same time, there was also one American woman, along with members of many other nations.

My purpose is not to advertise Pax Christi. But since it appears to be the obvious body within which the problems I have outlined could most usefully be dealt with, and since it is a young movement and comparatively little known, it seems reasonable to conclude the article by recommending it. The movement itself is essentially a global movement, not intending to take the place of any other Catholic society, but wishing to strengthen any existing work for peace—such as help for refugees, etc.—and to promote new work. Among its members is an active minority of convinced pacifists; and the books available from the peace library in Paris contain works by those continental theologians who support pacifism. Pax Christi would never, so Cardinal Feltin said last year at a press conference at Assisi, commit itself as a movement to the refusal to take part in war, but the choice was left entirely open to members on this issue as on others. The French organ of *Pax Christi*, going under that title, gave another example of the essentially liberal (in the very best sense) nature of the movement when it published an advice in December last, clearly official, to the effect that it would not be a bad thing if one or two well-informed and trained Catholic "militants" went to the Vienna Peace Conference; this was said at a time when every other Catholic authority, and some governments, were demanding a complete boycott. The international secretariat of the movement is at 5 Rue Mabillon, Paris, 6e.



### **SWELL PEOPLE**

**Future brave historians**

**Will tender us a prize:**

**"Never have such nasty things  
Been done by nicer guys."**



# Peace of the Pacifists

9000

**PACIFISTS** accuse those who think they have an obligation to defend their country of ignoring the implications of the Sermon on the Mount. While wrestling with the problem of Christ's counsel to love one's enemy and to forgive, and its application to communities and nations, our attention was called to the following passage from St. Thomas Aquinas' interpretation of the Sermon on the Mount:

*"To pardon injuries one has suffered oneself is an act of perfection if to pardon is useful to others; but to tolerate patiently injuries done to others is an act of imperfection and even a vice if it is possible to resist the aggressor." Summa Theologica II-II, 188, ad lum.*

*Ed Willock points up truths overlooked by the pacifists.*

**Willock.** So many nasty things can be said about war and little that is nice that one hates to find himself in the position of being one of its defenders. Yet it is into just such an untenable position that one is forced (at least to all appearances) when one argues with a pacifist who (he says) bases his position on the Sermon on the Mount. This is an embarrassing position with which I am familiar. For fifteen years or more I have had periodic contact with convinced Catholic pacifists, for most of whom I have great affection and admiration. Inevitably when I dispute the word of the pacifist as it applies to such matters as the response to military conscription and the defense tactics of nations, I find myself using arguments that are usually used to "water down" the counsels of Christ. Suddenly I have the clammy sensation that my hands are dripping with innocent blood, and that I am acting as counsel for munitions' manufacturers and military monsters.

It seems that I am destined to be "in the middle" on this issue of Peace and War. I cannot approve of the indifference with which war and its various guilts are generally treated, nor can I on the other hand support the notion that nations have the duty (or the right) to prefer annihilation to the gory horror of mechanized warfare. It is unwise to quarrel with destiny, so I

shall use these few pages for purposes of unfolding the highly undramatic position of the man in the middle, for such am I.

As far as personal morality is concerned, we should all admit our indebtedness to Catholics of pacific persuasion, for keeping alive in their conferences and papers certain fundamental Christian concepts of meeting hate with love and counteracting evil with good at a time when most nominal Christians support or are indifferent to business and social mores that canonize an utterly contrary point of view. We have on the whole reconciled ourselves to a position which utterly contradicts the Sermon on the Mount. The slightest fear for one's own hide is taken as justification for unmercifully pummelling those who are the objects of our suspicions. The chip-on-shoulder individualism of our times has come to be regarded by many Catholics as a wholly admirable display of righteousness. So much so that Catholics are far better known in non-Catholic circles for the defense of their doctrines and defense of their own rights than for love of the oppressed or defense of civil liberties. In our personal lives a call to arms is the signal to which we are most sensitive while opportunities at our doors for mercy and generosity go unanswered.

As antidotes to these egocentricities the recommendations of forbearance, forgiveness and cheek-turning could go considerably further than they have without becoming inordinate. This tendency to divorce, schism and severance which characterizes all our contracts most certainly calls for a decided emphasis being placed upon Christ's capacity for endless forgiveness. Conflicts will not end when we understand one another; they will end only when we forgive one another. Our potential capacity for forgiveness is far greater than our capacity for understanding.

I am not at all in the middle as regards the importance of meekness, forgiveness and magnanimity in the personal lives of men if they wish to correspond properly with the supernatural and natural realities of living. Secularism has made us neurotically sensitive to our own rights and to the snarling defense of what is our own. We habitually as a nation carry this sensitivity so far as to deny practically to others the very rights and properties we so jealously cherish for ourselves. For example, we each are so frightfully concerned about *our* family and *our* children that we exhibit hardly any regard at all for families and children as such. As another example, we in every way discourage the Negro from acquiring and displaying his properties and rights and justify this custom by saying that we are defending our own.

I feel, then, that there is no question but that the Christian pacifist (when he confines his concerns to personal relations) usually puts his emphasis in the right place. Thus I cannot go along with the easy comment of the indifferentists who picture the pacifist as a pale, sensitive and timid soul. In the realm of human relations the pacifist is waging an heroic battle in which we all should join.

### Now about groups of persons?

The thing that puts me in the middle is that I am convinced that pacifists illogically apply their standards of personal behavior to the necessarily impersonal organized preservation of institutions. In doing this they (surprisingly enough) lend their support to the most reactionary groups among the Christian sects. There are subtle but important distinctions here, so let's trace our course carefully. For centuries many, yea most, Christians held that religion pertained only to personally interior and inter-personal relations. Thus it was maintained that moral behavior had nothing to do with the organized affairs of corporations and states. This notion was a characteristic Post-Reformation phenomenon. To maintain such a view (as many Catholics do) has seriously retarded the social consciousness which the modern Popes have tried to inculcate.

Now here is the subtlety: to maintain that Christian moral teaching pertains not at all to the affairs of organized groups (such as corporations and governments) is a lie; however the results are just as disastrous to maintain that the moral teachings of Christ could be practically applied to governments *in precisely the same way* as they apply to personal behavior. To treat a government though it were a person (the same applies to corporations) and to apply the laws of morality and the counsels of perfection as one would to a person will inevitably meet with failure and will consequently play nicely into the hands of those who claim that religion has no rights in that area. Of its very nature government differs from a person. If we desire (as we should) to evolve social institutions of an organized kind which are compatible with Christianity, nothing will be a greater obstacle than expecting that group decisions should display the same purity of motive which Christianity desires of individual persons. For example, for a man to waive his natural right to self-defense in the name of charity is quite admirable, but for a group through democratic processes to do the same would be a frightful tyranny against the minority.

This is my point. People only become more convinced of the irrelevancy of Christianity to organized action when they hear



of vain attempts to get organizations to pattern their decisions after the example of saints. The pacifist, like all perfectionists, finds it hard to understand that social organizations which must permit full status to citizens who refrain from crime, must at the same time let its decisions be adulterated by men of less than holy persuasion. To enforce disarmament, to abolish conscription, and to tolerate aggression in times such as these would (on the part of our government) be an act of tyranny because it would leave undefended innumerable persons who have every right to adequate defense.

### **individual versus group rights**

But let me take some examples from my experiences with smaller, local groups where the same point applies. Most people get fed up with democratic conference because it can become so long-winded and unmercifully dull. Yet without such conference group action of a responsible kind is wholly impossible. Consequently it is essential that orderly procedures be encouraged and some rules of conduct be enforced. The most common thing in the world is that a member be given the floor only for him to launch into a speech or sermon which is irrelevant to the business on hand. Some chairmen (of a kindly persuasion) ruin group action by tolerating such filibusters to the despair of the other members. Their argument, like that of the pacifist, is that we must respect the individual and bear with him even when he is grossly out of order. The implication is that the lone filibusterer is a person whereas the rest of us are just a mass of flesh. When such a chairman presides he tyrannizes every person for the sake of one person and has the audacity to defend his tyranny on the grounds that he loves persons. Is there any Christian teaching that implies that the person as individual is far more respectable than the person as part of a group? It seems to me that the personalist (as Christian pacifist) emphasizes one doctrine *at the expense of another*. We must (it would appear) see Christ in our brother but not necessarily in our organized brothers.

I hope that my point is clear. The pacifist in his concern for individual persons, their consciences and their rights, when he jumps into matters of state, the way society defends and maintains itself, implies that persons organized are considerably less an object of reverence, charity, justice or forgiveness than the lone individual.

### **conscience and reality**

One other point causes me to look upon pacifism with mixed emotions. Though the pacifist (here I speak of Catholics) has

mirably defended the obligation of a man to obey his conscience, has been far less zealous in pursuing the equally bounden duty to educate his conscience that it properly correspond with the reality of the situation. It is most disconcerting, after a lengthy argument about the objective facts pertaining to a given war, to find the pacifist taking refuge in the certainties of his own subjective intuitions. Here, I think, is the basic point around which the moral arguments revolve: the pacifist maintains "when in doubt follow your subjective conclusions" whereas the traditional Catholic position has been "when in doubt obey authority."

If we wish to place this discussion of war and the individual conscience in its proper context I think we should (first of all) state the fact that such a discussion is well outside the limit of moral certainty. In the absence of precept, a dialectical process is necessary to which the pacifist is a legitimate contributor. Neither side legitimately pontificate nor deny the opposition a hearing. In a world of atom and hydrogen bombs the pacifist position has much to contribute; in a world bent upon anarchic chaos obedience to authority is a position well taken. Here, I say, is one struggle which would not be wise to stop.

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## LOVE ESPECIALLY THE HOUSEHOLD

That we should love our enemy  
We frequently have heard,  
But no one's ever told us  
That he should be preferred.

# The Case Is Not Closed

**Jerem O'Sullivan-Barra:** In feudal times warfare was somewhat under the control of morality, and moral theologians had authority to decide what means of warfare were licit. For example, the crossbow was invented shortly after the middle of the eleventh century, but Catholic moralists decreed that this new weapon was too barbarous to be used against human beings even in a righteous war. As a result, Christian leaders, though they knew of the weapon and used it against animals, forswore its use in battle—even when its use against an unprepared enemy could have turned defeat into victory.

Not until a "no quarter" philosophy took hold of Christian leaders in their desperate fight against the forces that were called "infidel" was this barbarous weapon of the crossbow used in battle. Can we imagine a nation of today keeping a weapon such as the atomic bomb from use in battle for hundreds of years because of the decision of moral leaders? Or can we imagine any group of moral leaders with the courage and authority to decide flatly that any weapon—atomic, hydrogen or other—is too barbarous to use against human beings?

But lest we think that the Middle Ages found ideal solutions to such problems as that of war, it is good to remind ourselves that princes and feudal suzerains were forever going to war with their neighbors for flimsy and even personal causes. The duty of the feudal subjects was then to follow their ruler into battle without asking questions as to the morality of the struggle. Catholics fought on both sides of these wars of the feudalities, even though only one side, or neither side, had a truly righteous cause. In this era of small but almost constant battles, the Church, while unable to eliminate warfare altogether, did manage to take much of the barbarity out of it for the erring children of men. There was the Truce of God, which halted fighting for the greater part of the week; there was the right of asylum for those who fled into holy ground; there was the general acceptance of the inviolability of the innocent and non-combatants, including wives and children; there was the custom of allowing issues to be solved by the meeting of a single champion from either side, who would volunteer his life in single combat so as to decide an issue by the death of one rather than the death of many.



## ology of war

It was in this setting that St. Thomas Aquinas' doctrine on warfare was set down, stressing as it does the importance of the legitimate prince or ruler as the only one to declare a licit war. Those who kill in a licitly declared war, whose aims are just, says Thomas, are not considered to be killing even if they bring death to their enemies. Nevertheless, St. Thomas states that it is not fitting for priests or religious to take part even in such warfare because they should not be guilty of blood. As for means used in battle, there were not too many problems in these days. St. Thomas discusses the morality of one such means when he analyzes the right to employ an ambush against the enemy. St. Thomas saw war as it existed in his day. The light that this great saint shed on ambush is an application of eternal truth to a specific moral hazard for warriors. The moral problems presented by today's fusion and fission weapons—so nondirectable and incalculable in their total and long-term effects—would seem to require examination of today's warfare by today's theologians. Yet there is no real clarification on these subjects. As Cardinal Bernardini felt it necessary to point out, St. Thomas should not be read as the terminus of thought, but as the beacon to light the way to future clarifications.

It would seem that as Christians, concerned above all things with the right of individuals to seek and find salvation through the free exercise of rightly-formed consciences, we should want to preserve the freedom of the individual to refuse war service. We should first of all do this as a vindication of the role of conscience in all our acts. The tragedy of our day is that it is often the very spiritual leaders who should champion the role of conscience, who often consider that the whole case on participation in war is already closed. They quote St. Thomas Aquinas to prove that every citizen is bound to defend his country when drafted to do so and is called upon to kill the enemy if that is necessary.

Appalled by the impotence of the individual Christian in time of war and by the lack of guidance available to individuals called upon to participate in modern war, it seems opportune to insist with renewed vigor on the fact that the case is not closed. A Catholic may in good conscience refuse to become a combatant in

In the issue on Heroism we published an article by Jerem O'Sullivan-Barra called **HEROISM AND THE CONSCRIPTED CONSCIENCE** which aroused much interest. This article is a continuation of the discussion.

modern warfare. Some of the pressing reasons for asserting this right at the present time are the following.

No recourse to moral authorities is considered by modern states—whether democratic or totalitarian. The Christian enters such a situation at his peril. Even a war begun for good ends and with means strictly limited, ends in the complete rule of expediency. Anything, up to and including the dropping of atom bombs to destroy enemy morale, is justified if it “helps bring back our boys alive.” Thus any war of today seems bound to end in moral bankruptcy, as World War II so evidently did.

### **truth first casualty of war**

The first casualty in any modern war is truth—particularly when the mass media of information can be captured and controlled by the state for the purpose of indoctrinating the minds of its citizens. The writer knows of not a few cases of young men who during the last war had doubts about the aims and methods of a “total war,” committed to the “unconditional surrender of the opposite side.” When they confided these doubts to spiritual advisers in an effort to get support for their stand not to participate in killing under such circumstances, they were told to put their doubts to rest. The argument given was that the individual, with his limited access to facts, could not possibly know the whole truth. Only those in command could know all the facts of a situation, and therefore the fitting thing to do was to refrain from trying to make any judgment and allow the omniscient state to guide him. Many later discovered that they had been lied to rather consistently by the one source of all facts in the situation—the state. This refers to combatants in the German and Italian forces, with whom I have spoken, as well as combatants on the side opposing nazism and fascism. When we admit the reality that the absolute truth is replaced early in a war situation by half-truth, the hiding of truth, or false propaganda, it becomes difficult to see how men who suspect this can be asked to quiet their doubts and go on with the killing.

Modern war is total war and is waged on the total economy of a nation. Food supplies from the outside are blockaded and the innocent suffer far more privation of the necessities of life than the actual combatants who have first priority on food, clothing and medicines. Long-distance shelling and various types of bombing (including saturation bombing) destroy non-military objectives, including hundreds of thousands of civilian lives in addition to the military components of a country's economy. Total war contradicts Christian teaching of inviolability of the innocent.

The weapons typical of modern war are weapons not of individual combat. They are not directable to one limited target. Bombers and other types of bombs of enormous destructive power are definitely not usable in what was erroneously called "precision bombing." The human element, as well as the enormity of the radius affected, inevitably make such weapons the means of mass destruction and mass slaughter. Everything in a repeatedly bombed city was fair game—as the acres of destroyed residential areas in Berlin, Coventry, Warsaw, Rotterdam or any other bombed city would prove. The silent dust, into which flesh and bone of Hiroshima and Nagasaki were pulverized, has been brought to us on the screen.

### **Governments protecting conscience**

The recital of the preceding points might seem to be a bearing of the obvious, were it not for the fact that individual Catholic Christians are so confused on the whole issue of participation in modern war. The government, particularly here in the United States, seems to make more allowances for the role of conscience than do certain spiritual leaders. States the draft law (Universal Military Training and Service Act of 1951) on conscientious objection to war: "Nothing contained in this title shall be construed to require any person to be subject to combatant training and service in the armed forces of the United States who on account of religious training and belief is conscientiously opposed to participation in war in any form. Religious training and belief in this connection means an individual's belief in a relation to a Supreme Being involving duties superior to those arising from any human relation, but does not include essentially political, social or philosophical views or a merely personal moral code." Such a basis for non-participation in war gives any individual Christian an opportunity to gain non-combatant status, whereas under the earlier draft law it was the members of the so-called "peace churches" who were most often accepted by draft boards as valid objectors to war. Since World War II, the Federal Republic of Germany has also made provision in its constitution for those who oppose war on the grounds of conscience.

Those who oppose killing but not non-combatant service, as chaplains' aid or medical corps men, may ask for IAO classification, while those who oppose combatant and non-combatant service within military ranks can ask for I-O classification. If in this, the individual may choose two years of civilian work out of 1,200 projects of "national health, safety or interest." Such work he is classified as I-W. These projects include over-



seas service with refugees and war victims, as well as work within the United States in state and private hospitals and mental institutions.

## **homes of men of convictions**

It is necessary to point out that draft boards do not always accept the arguments presented by conscientious objectors to war and some men are classified as I-A despite all arguments and appeals. In this case the person can "fall in line" or refuse combatant service by choosing prison. One such religious objector, choosing the latter alternative, stated: "To many it may seem futile or worse to choose prison, but I can only point out that to follow a Christian conscience has meant far worse to a host of Christians. It meant the Cross for Jesus. Perhaps we all need to examine our first loyalties. Perhaps the time will come again when prisons are the homes of men of sincerity and conviction."

At this writing, according to the National Service Board for Religious Objectors, somewhat more than 3,000 men are engaged in this alternative service. Catholic institutions, such as the Alexian Brothers' hospitals and hospitals of the Sisters of Charity, employ C.O.'s. Of the total, 111 are serving overseas in work for refugees and other suffering groups. Not one of the men serving overseas is a Catholic. Two-thirds of the group serving within the United States have reported on their religious affiliation; not one of those reporting is a Catholic.

It would seem, in actual practice, that for most young Catholics the case on modern war is closed. An example came to the attention of the writer of a young man who was about to be drafted and decided that participation in modern war was sinful. He had been considering entering the priesthood and now made up his mind to enter the seminary. When asked why he had not finished his military service, he explained that he was opposed to participation in war and wanted to serve God. The answer given to the young man was terse: "We don't want your kind here. Go into the army where you belong." And not knowing any further recourse he entered military service; he refused to carry a weapon even on guard duty and was made an object of almost daily humiliation. After his term of duty he remained abroad to help refugees and destitute civilians, and was recently killed while engaged in this work of love. This is one of many examples of such advice being given by spiritual leaders who have not had the opportunity to clarify the situation for themselves and mistakenly believe that the case for participation in war is closed.

## **-violence often allied to unusual ideas**

It is understandable that people who love their country and rightly admire the men who died defending it, should take exception to the actions and statements of many who call themselves pacifists. Too often objectors in war appear to the man in the street as fanatics, who make non-violence an adjunct to large ideas from vegetarianism to Christian anarchy. Too often objector to war seems to desire all the enjoyments and freedoms of his country in peacetime without being willing to make any sacrifice or give any service in time of war. In the C.O. literature of World War II one reads of non-registrants for draft, whose only basis for conscientious objection was that as children they recoiled at the sight of the blood of slain animals. On this basis they refused not only to register for military service, but even to perform any service in the prisons to which non-registrants were sentenced. Some went on hunger strikes or insisted that they would only do work of their own choosing, such as painting or writing. They were heroic in their resistance, but very often their philosophy was weak. Worst of all was the idea they unwittingly gave, that non-violence or pacifism was a passive line of non-co-operation, a fringe philosophy championed by fanatics.

## **Obligation to serve community in war**

The Catholic who refuses participation in modern war has as his basis of the Cross for his non-violence. As Christ forswore avenging violence by violence, though He could have summoned legions of angels to defend Him, so the Catholic follower of non-violence elects to carry a cross rather than a weapon. No one can deny to the Catholic conscientious objector the right to choose his means of serving his country in time of war or peace-time contribution.

The most important point to stress is that every citizen has an inescapable *obligation* of serving the common good, particularly in time of war or general peril. The Catholic objector to war has the opportunity to show his belief in the power of the Gospel by volunteering for the most exposed and dangerous mission, that he will bring love and constructive service into the places beset by hate and destruction. All over the world are the ruins of past wars—the refugees and the homeless, the maimed and the orphaned. Fear makes the blood of the species grow cold, and human agony fills the earth's atmosphere with the awful stillness of its suppressed cry.

It is at this time that Catholic cross-bearers (rather than peace-bearers) might well start to remake the free world in an

outpouring of love and sacrifice, even in such centers of unprotected, shelterless humankind as Berlin, Hongkong, Pusan.

More and more the statements from the Vatican stress the role of the individual in working for world peace. Writing in the name of his Holiness, the Vatican Pro-Secretary of State stressed to French social leaders that world peace depends on the soul of the individual. "Never in human history has greater discord been known. This world-wide dissension invades the daily lives of the people. . . . Let all followers of Christ, on the contrary, cast peaceful and catholic eyes upon the world. Mindful of the commandments of the Master, let them investigate more deeply the demands of charity."

Looking at the world "with catholic eyes" would give us as citizens of the freest, richest country in the world, new concepts of the global demands on our charity. There are many worthy Catholic organizations in many countries destined to furthering peace. Their concern is with official moves toward peace, with international organization, with covenants, treaties, legal clarifications of agreements. These organizations, such as the Catholic Association for International Peace at Washington, D. C., are necessary. Their strength is in the clarification they afford of the Catholic position on such broad subjects as human rights and international law.

### **need for service to individual**

What seems to be needed is a channel to clarify to the individual the role and rights of the person in peace-time conscription and war. What is needed also is a channel for Catholics who are cross-bearers rather than arms-bearers, to serve the world community. Our Catholic colleges for men participate in preparing our youths for war. Who prepares them for active roles in peace-making? If tomorrow, in the profound designs of God, the Iron Curtain were lifted and the millions of exiles in Siberia and Asiatic Russia were freed, who is prepared to feed them, to receive them to heal their wounded spirits and bodies, to bring them back and resettle them in the far places from which they were so ruthlessly torn? We prepare well for the works of war but not at all for the works of peace. We are a part of our poor generation, hermetically enclosed within the borders of the different nations. Despite the kingship of Christ over all nations, the nations themselves proclaim His name keep on warring with each other. Conceivably the "tranquillity of order" for which we fight will be achieved in the total stillness of death.

We are indeed disinherited children, separated from the sacrament of Christ's teaching that all men, even our enemies, are brothers whom we owe one debt—that of love. Our obedience is not to such an oceanic concept, but to the narrow, dried-out concept of submission to the state. These are the days of the sullen obedience. The state will tell us who is our brother, who our ally to be helped or our enemy to be slain. We do not lead the world into new ways. We follow the ways of the world—when it proclaims total war with weapons that can approach total destruction. We are caught paralyzed in this turn of the world's history, so apocalyptic in its global eruptions, so dreadful in its significance for the future. "Each torpid turn of the world," wrote the poet Rilke, "has such disinherited children, to whom no longer what has been, and still not what is to come, belongs."

The wars of our time have been torn loose from Christian traditions and, without realizing it, we who participate in them are also torn loose, and we writhe in the chaos of our fragmented existence in a fragmented world. Sometimes the individual Catholic conscience rebels against joining torpidly with the spiritually disinherited in so basic an issue as total war. Too often the rebel conscience is thrust back into complete conformism with the iron-clad arguments of the closed case—closed in feudal times before the problems of our day were even dreamt of. It seems as though many leaders look back to a period of comparative order when the world of man had a shelter, and make judgments from that vantage point, so that they will not have to look at crisis itself or at the terrible eyes of those whose souls are shelterless.

The case regarding participation in modern war is not closed. Open is it that though Revelation is completed, a whole new ecology of war may be evolved in our time. In the meantime the individual Catholic will learn to know his rights in this most fearful of areas. On the mainland of Europe the generation which fought World War II and which is growing up in its terrible and widening wake, has shown an unprecedented abhorrence to taking part in war. In the United States there is growing a questioning attitude on the role of violence in solving any problems. When young Catholic Americans find that they can follow their conscience in refusing acts of violence to choose instead acts of nonviolent service, a new and quickening force will be set in motion in the world. Their enormous generosity may yet loose a stream of aid to millions of anonymous sufferers in a broken world, which might in some measure make up for the great wave of destruction which engulfed so many anonymous victims.



## BOOK REVIEWS

### International Morality

**CODE OF INTERNATIONAL ETHICS**  
Translated and Edited by John Eppstein  
Newman, \$4.00

This is a companion volume to the *Code of Social Principles*, presenting a code of ethical principles

governing relations between nations. The Code was compiled by the International Union of Social Studies. It has been translated here by John Eppstein, who has also supplied an introduction. In it Mr. Eppstein makes clear that the principles of the code are purely ethical, they are the requirements of natural reason investigating the moral relations that must exist between political communities. They are, in a sense, only a minimum; given the state of mankind, they are insufficient, yet they are true principles of right international conduct. Mr. Eppstein explains this point very well: "Catholic thinkers since the earliest days have in their writings on this subject followed just this practice of observing what is required by human nature itself, or rather by the laws that regulated human nature. They know that it is a fallen nature, yet one in which conscience never ceases to operate. . . . They know that he needs divine grace to illumine his conscience, to subdue his passions, to enable him to follow, without aberrations the natural law of his being. But that does not alter the fact that the proper ordering of human society can be thought out and understood by right reason, provided we start with a proper analysis of man himself" (p. 6).

The Code itself covers the vast field of international relations in an orderly fashion. After a brief statement concerning the applicability of moral norms to political relations between states, it enumerates the rights and duties of states toward each other, clarifies the relations between unequally developed political communities, formulates the traditional principles on peace and war and finally presents the ideal of international organization. And there are three valuable appendices. The first contains statements of Pope Pius XII on international morality; the second contains the UN Charter; the third reproduces the Declaration of Human Rights drawn up by the NCWC.

While insisting on the objective moral principles that should govern international relations, the compilers of this Code are well aware of the contemporary situation. This is not just a list of propositions, but a serious presentation of the possibilities of incorporating moral principles into international conduct.

J. V. C.

### Seven Sacraments

**SIGNS OF LIFE**  
By Francois Louvel, O.P.  
and Louis J. Putz, C.S.C.  
Fides, \$2.75

This book is a collection of essays on the sacraments, arranged in the order in which we learned them in our catechism — Baptism, Confirmation, the Eucharistic Banquet (which includes the Mass as well), Confession, the Sacrament of the Sick (Extreme Unction), the Priesthood (Holy Orders), and Marriage (Matrimony).

Originally written by a team of French Dominicans in Paris, and under the direction of Father Louvel, the essays have been put into English and adapted to our thinking under the supervision of Father Putz of the Religion Department of the University of Notre Dame. All but the essays on the sacraments of Penance and of the Sick have heretofore been published in 24-page rotogravure pamphlets, and have been familiarly known as *Fides Albums*. In the book it was necessary to omit the photographs which so well illustrate the text in the albums, as including the pictures would have made the cost of the book prohibitive to the average person.

And it is for the average layman that the book is primarily intended. Father Putz says in his foreword: "The sacraments are signs of divine life. They do not merely effect divine life, but they teach, they symbolize a mysterious action taking place." So that the sacraments can most effectively teach us, we must be able to relate their actions and expressions to our life today. To give the various liturgical expressions and actions deeper meaning, we need to relate them to the early days of the Church. Our Lord instituted the sacraments and the first apostles administered them. These essays do this; each explains the ritual of the sacrament, the signs used, how they were used in biblical times, and the layman's participation.

Romano Guardini has said: "This is the age in which the Church is coming to life in the hearts of men." If we are really going to build Christian communities in our parishes, we must understand the social meaning of the seven sacraments. This book will help us become more conscious of our incorporation in the Mystical Body of Christ.

IRENE MALONEY

## BOOK NOTES

*Best Friend* by Christian Pesch, S.J. (Bruce, \$3.00) is a book on devotion to the Sacred Heart of Jesus that illumines the mind as it stimulates the affections and moves the will. Father Pesch stresses the solid doctrinal basis of devotion to the Sacred Heart, and his book should be helpful especially to sincere Christians who find this devotion repelling because of the sentimental and emotional manner in which it is often presented. . . . The America Press, by the way, has published the Sacred Heart Encyclicals of Pope Leo XIII and Pope Pius XI in a twenty-five page pamphlet edited by Carl J. Moell, S. J. . . . Templegate has performed a valuable service in making available *Companions for Eternity* by Dom Garré, O.P. (75¢ paper-covered). It should be of special interest to those preparing for marriage. . . . Myles Connolly's latest book *The Book for Ann* (McMullen, \$3.00) is a disappointment. It is a collection of stories, and only the title story holds the reader's interest. . . . *The Christian in the World for Peace*, published by the Catholic Association for International Peace (priced at \$2.00) is a collection of papers given at the Silver Jubilee Conference in November 1952. American aid to underdeveloped areas, the unification of Europe, and world government are some of the topics dealt with in an extremely interesting symposium. . . . *Mary Magdalene* by R. L. Bruckberger, O.P. (Theon, \$3.00) is a profound but confusing book. It's a beautifully

written story about the penitent sinner but one wonders how much fact and how much is Father Bruckberger (although Father gives references to substantiate it in a separate edition). . . . *To Love and Suffer* by M. M. Amabel du Couer de Jesus (Newman, \$2.75) is another addition to the spirituality of the "little way" of St. Therese. This particular volume will probably be of greater significance to religious than to lay people. . . . *Mickey the Angel* by William P. Gillooly (Newman, \$2.50) appears to be a take-off on the popular *The Littlest Angel*. Written for children it is not particularly entertaining. One wonders the reason for this excessive humanizing of angels, since children seem to be able to take the supernatural (and angels) straight better than grown-ups. . . . R. V. C. Bodley has written a new biography of Charles de Foucauld under the title of *The Warrior Saint* (Little, Brown, \$4.00). We do not find it up to the standard of Anne Fremantle's *Desert Calling* as a life of this mysterious, appealing man who has had such an influence on modern French spirituality. Mr. Bodley's book reads more like an adventure story, and no doubt there are people who will thoroughly enjoy it.

If you've enjoyed Ed Willock's jingles and cartoons in this issue, you'll want **THE WILLOCK BOOK**, a collection of his best. Send 50¢ to INTEGRITY, 157 East 38th Street, New York 16.

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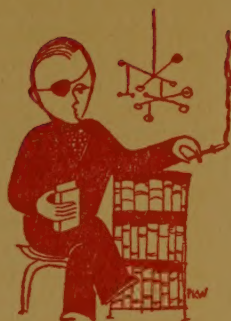
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# There's Nothing New Under the Sun —



not even iron curtain trials: they did that sort of thing very well in 17th century London. Read Alice Curtayne's **THE TRIAL OF OLIVER PLUNKETT** (\$3.00) if you doubt it. The proceedings are a close parallel of Cardinal Mindszenty's trial, treachery and bought evidence included. Blessed Oliver Plunkett, Archbishop of Dublin, was condemned for his part in a conveniently "discovered" (and wholly invented) "Popish Plot." We find it all rather cheering: things may presently look as different in Hungary as they do now in England.

**RUE NOTRE DAME** (\$2.50) is a first novel by Daniel Pezeril, the young French priest who ministered to Bernanos on his deathbed. There is an introduction by Bruce Marshall for which we are really grateful: we've never seen the anything-but-simple background of the priest-worker movement so clearly set out. The novel itself is on the chain of events that follow when a newly fledged priest-workman takes an ancient conventional priest as confessor. If you insist on plenty of sugar with your fiction, you won't like it, but we fancy the angels do.

People who take prayer seriously (which used to mean priests and nuns only—remember?) will want **THE THEOLOGY OF THE SPIRITUAL LIFE** (\$4.50) by Joseph de Guibert, S.J. The author, who died in 1942, was Professor of Ascetical and Mystical Theology at Louvain.

Two summers ago F. J. Sheed spoke to the teaching nuns of Ireland gathered for their annual conference in Dublin, on a topic chosen by them. Circulation of rough copies of the talk and letters to the author asking for more explanation of particular points have gone on ever since. In mercy to all concerned we are now publishing the original talk **ARE WE REALLY TEACHING RELIGION?** (75¢) in pamphlet form, with the most asked for explanations added.

We have reprinted two books that everyone wanted while they were out of print—we hope they still do! They are **THE CHURCH AND THE CATHOLIC** and **THE SPIRIT OF THE LITURGY** by Romano Guardini (two small books in one, \$2.50) and **THE BELIEF OF CATHOLICS** by Msgr. Ronald Knox (\$2.75).

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